

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1856.

Letter from the Rev. John Sellwood.

By the hands of Bishop Scott, it was our privilege to receive from this suffering and devoted servant of the Cross, the following letter, which will speak for itself. It gives, in more full detail, the simple narrative of his sufferings, and almost miraculous escape, and his strong faith and cheerful hope, when, to all appearance, in the immediate prospect of death. It cannot be that, as he fears, the cause of Oregon can suffer from such a miracle of mercy, and such a triumph of faith. May his life, thus ransomed from death, be long spared to do his Master's work in Oregon, and then the mob and the massacre, at Panama, will be overruled for good, and only remembered in the mercies and grace which have triumphed over judgment, and made the wrath of man to praise his great deliverer, and our only Saviour and Redeemer.

PORTLAND, Oregon, June 17, 1856.

REV. AND DEAR BROTHER :

I have the pleasure of again being able to take a pen in my hand and write a few lines. While confined to my bed in the hospital in Panama, I dictated a short letter to be written to you, which, I hope, reached you.

In the gracious providence of God, I have arrived at the place of my destination, but am not yet able to engage in the duties of my office. Considering, however, what I passed through in Panama, on the awful

night of the 15th of April ult., it is wonderful that I am here in Portland, Oregon, and able, with my own hand, to write this letter to you. I arrived here on the ninth inst. My brother and his family arrived here in safety and in health, some two weeks previous. We were, all of us, from the oldest to the youngest, in imminent danger of our lives, but God has spared the life of every one of us ; we, however, lost all our money, and various other things likewise, besides considerable missionary funds entrusted to my keeping to pay our travelling expenses, &c., by friends of the mission in South Carolina.

I received my wounds from the mob. I was in the Railroad Depot, when the police, (it is said, by order of the Governor of Panama,) after firing volley after volley into it, (not a shot having been fired from it, to the best of my knowledge and belief,) broke into it, and commenced murdering and robbing as many of the passengers, who were in it, as they possibly could. In order to escape their hands, I fled from the building, when I fell into the hands of the mob, who quickly surrounded me and endeavoured to kill me. I received, in the first instance, two or three most severe blows with a weapon of wood, having sharp edges, at the same instant a pistol was fired at me—the ball passed through my body close to the heart. It passed so close to it, that one of my attending physicians at Panama said to me, the week I left the hospital—"I look upon your escape as a miracle ; the ball passed so near the heart, that it must have passed at the instant of its contraction ; for, had it passed at its expansion, you must have been killed. Just the one-tenth of a second made all the difference in your case between life and death."

On receiving the pistol-shot, I fell to the ground as dead, when, immediately, those who surrounded me, drew their long knives and cut up my clothing, and robbed me of all I had about my person. My right hand was likewise most severely burnt with powder, and my left grazed by a ball. The wounds I received have marked me most conspicuously for life, in my forehead, over my left eye, and the backs of both my hands. My right hand, besides the mark of the burn, shows a large quantity of powder remaining in the flesh. I cannot see as well with my left eye as I did before, and the bone of my nose, immediately between my eyes, is beaten in, which prevents me from breathing through my nostrils when I have a cold. For the first two weeks or more, after the affair, I could only breathe through my mouth.

All my wounds are healed, with the exception of my pistol-shot one, that will not be healed yet for some time. Although my forehead is healed externally, yet, internally, everything is not in the state it was before I received the blows. In consequence of the feeble state of my body, and the injuries received in my head, I cannot yet engage in the active duties of the ministry. I require, for a season, rest instead of labour. Previous to leaving Panama, my attending physicians gave me the strictest injunctions to take no mental or bodily exertions for a sea-

son, after my arrival in Oregon, accompanied with the assurance, if I would do so, I should afterwards be able to attend to the duties of my profession.

The mental effort required to write only the above lines, has been almost too much for me—it has cost me very many hours of preparation, and has made me feel quite unwell in my head. I was compelled to stop in the midst of writing, and rest on my bed for a long season. My fingers are stiff for holding a pen, but I have not lost a finger on either hand—they are only stiff.

After I was robbed of all I had about me, I was left for dead on the ground—here I lay for several hours; at length, with other wounded persons, I was carried to a place where my wounds were dressed. The doctor of the steamship (the *Illinois*) that I came over in from New-York to Aspinwall was at Panama, and dressed my wounds. At first he had not the remotest expectation that I could recover, and said to me, “You are a dead man.” I liked his candor, and felt grateful to him for it. After he had dressed my wounds, however, he changed his mind, and considered that there was some prospect of my recovery, with care—that care I had extended towards me; and, in the all-wise and gracious dispensation of Providence, I have already recovered in a wonderful degree, with the prospect, after an interval of rest, of being able again to engage in the delightful work of preaching the Gospel of Christ.

In reflecting on what happened to me at Panama, I have sometimes feared lest the cause of missions in Oregon should be retarded by it; such, however, ought not to be the case. Let no one, who feels it his duty to devote himself to the Missionary work in Oregon, be deterred from coming, is the testimony which I bear.

I would state, that, after I received my wounds, as I lay on the ground, fully expecting, in a short period, to die, I did not regret, for one instant, my having devoted myself to the missionary work in Oregon. The Lord supported and sustained me in that trying hour, (my dying hour, as I thought,) and gave me sweet peace and tranquillity of mind, and enabled me to pray for my murderers. Relying solely on the Saviour, I enjoyed his presence—I enjoyed a sweet and heavenly calm, within my breast, amidst the awful storm that raged around me, the horrible outcries and noises made by the murderers and robbers on that dreadful night. When my last hour actually arrives, may the king of terrors be equally as divested of his gloomy aspect, and may I be enabled as calmly and steadily to repose my soul on the blood and righteousness of the Redeemer.

While I lay on the ground, bleeding from my wounds, and constantly growing weaker, life apparently fast ebbing from me, I looked back upon my past ministerial life, and felt thankful to God that, during the whole of it, my grand object had been to endeavour to save souls—that my preaching, from first to last, had ever been salvation by grace through faith—that in my pulpit addresses I had steadily endeavoured to preach

right home to the hearts and consciences of my hearers, making them feel that they were personally and deeply interested in the important truths announced. I had preached the preceding Sunday on board the "Illinois," and calling it to remembrance, it afforded me great pleasure to reflect, that my last sermon on earth was respecting Christ Jesus the Lord, and the way of salvation through faith in Him.

The Lord, for wise and important purposes, saw fit for me, while journeying on his errand, to be smitten down and robbed of all ; yet, I can sing of mercies as well as judgment, with respect to temporal matters. My prospects, at first, with respect to the things of this life, were dark, but my Master, in his own good time and way, provided all things needful for me. He furnished me, while in the hospital, with all necessary medical attendance, nursing, food and clothing ; and, before I left, put it into the heart of a resident of the place to give me a little money. On board the steamship which carried me from Panama to San Francisco, several of the passengers gave me each a trifle, and when I arrived at San Francisco, through the kindness of Bishop Kip and Rev. Dr. Clark, I likewise received a small sum. The agents of the Pacific Mail Steamship Company, likewise gave me a free passage from thence to this place, remarking, that I was as one risen from the dead, and they could not think of charging me one cent for my passage. Thus far, therefore, the Lord has provided for me ; and having preserved my life so wondrously, I indulge the hope that He has got work for me to do for Him in Oregon.

I remain yours, respectfully,

JOHN SELLWOOD.

Rev. Dr. VAN KLEECK, N. Y.

Bishop Scott's Arrival.

THE Bishop, with Mrs. Scott, arrived at New-York by the steamer Illinois, on Sunday the 27th of July, in excellent health and spirits. It was a pleasure to see him so full of vigor and hope, after the discouragements, toils and hopes deferred, of nearly three years, in his distant and arduous field. He will receive a hearty welcome wherever he may go ; and his earnest words and stirring exhortations will do much to quicken and deepen an interest not only in the Pacific coast, but the whole work and cause of our Domestic Missions. He will need no commendation to the Churches, for his works are known in the gates, and go before him, to secure a kindly interest and cordial welcome.

Ohio.

Akron—Rev. E. Meyer.

THE condition of St. Paul's Church, to the Rectorship of which I was called about the 1st of November, and on the duties of which I entered on the 9th of December, is somewhat peculiar. For upwards of a year it had been without a pastor, and the church had been closed. Like many Western parishes, it has suffered greatly, both externally—by the removal to other places of many of its most substantial supporters, and a frequent change of ministers—and internally, by the surrounding influences of all manner of doctrinal error, sectarian excrescences, and general indifference. In the words of the Bishop—"Awful extravagances have led many astray, and nothing will avail here but plain, earnest, loving exhibitions of the truth."

There is material here for a parish. Since my acceptance of this charge, the attendance at St. Paul's Church has been very greatly increased—at our monthly evening service it has been crowded. The Sunday-School has just again been started, with about twenty or twenty-five children. The people seem very thankful for the renewal of their religious privileges, after being for a long time deprived of them. Situated on the Ohio Canal, and at the county town of Summit county, with much manufacturing and business activity, this place is an important position for our Church.

During the Summer we expect a pretty good Sunday-School, and, from present appearances, hope for a large attendance at church. During the time I have been here, I have been able to do little more than look after the scattered few that remained of the Church, and bring them together, in which, with God's blessing, I am tolerably successful.

We have a good Church edifice; no debt; and, though few and small, yet a good spirit is abroad.

East Cleveland and Euclid—Rev. Thomas Corlett.

Since December last, the time when I entered upon the duties of this Mission, I have held Divine Service here every alternate Lord's Day, morning and evening, and celebrated the Communion every alternate month. As yet I have not been able to start a Sunday School, but have partially succeeded in getting out the children for catechism.

For some time previous to my coming here the Church had been without a rector; occasionally the clergy from the city supplied them with service.

The Church here is small and feeble, (20 communicants,) and on barren Church soil; yet there are some things encouraging. The healthfulness, beauty, and proximity of Euclid to the city of Cleveland, cannot fail to

render it a desirable place for country residence ; already quite a number of families from the city have removed here.

This parish has a good house of worship, (stone) and free from debt. The Church people are doing all they can to maintain the regular services of the Church.

What of my time is not given to this Mission is devoted to Missionary work in the vicinity. I have but little doubt that, could a Missionary reside at Euclid and give that parish three fourths of his time, and the other fourth to Missionary labor in the vicinity, a flourishing parish might in a few years be formed there.

Unless something of this kind can be done, we shall fail to bring the children here into the Sunday School, and under catechetical instruction. In such a field as this, it is almost indispensable that the Missionary reside in his parish, and mingle with his people, and devote much of his time to the young. To live away from the parish, as my present arrangements now compel me to do, and occasionally to visit there, I am convinced will never do much good for the parish at Euclid.

Cincinnati German Mission—Rev. W. B. Rally.

It is with heartfelt gratitude towards Almighty God that I beg to inform you of the formation of the *German P. E. Parish*, Cincinnati, organized July 17th, with *fifty-four communicants*. Since my last report, I have baptised five children, and officiated at four funerals. I catechise the children of the parish, fifty in number, every Sunday afternoon, openly in the church. Arrangements have been made, the completion of which I hope to announce in my next report, towards the establishment of a parochial school. This infant parish, being exclusively composed of poor families, will need, for a year or two, the fostering care of the church; but it is confidently hoped, that while the Methodists are supporting *six missionaries* among the Germans in Cincinnati and the sister cities, the aid required by this solitary mission church will not be withheld. A most effectual door is thus providentially opened to the church for laboring among a large and interesting class of our fellow citizens.

Illinois.

Aurora—Rev. R. S. Nash.

WE have good reason for thankfulness, for the measure of prosperity which has been vouchsafed to us. From vacancy, and other causes, the Church had suffered much here—so that our warmest friends spoke despondingly of our prospects. Not only your Missionary, therefore, but

those who, from love of the Church, and a commendable liberality and public spirit, had come forward to be temporarily responsible for sustaining the Gospel in the Church here, feel encouraged, in view of the marked increase of interest, of unity and attendance upon our services. But while we have reason to "thank God" for the past, and "take courage" for the future, in view of our "helps" and encouragements, we have, of course, our "hindrances" and discouragements. Would that some of our eastern brethren, in old established parishes—parishes which *are* Episcopal parishes, could have an inkling of the nature of the materials out of which our Lord's spiritual temple is to be reared, here in the west, if reared at all. As generalities usually go for next to nothing, and the Committee has accordingly signified its wish for "details and incidents," allow me to specify, in one or two instances, the character of this material—drawing not at all from the imagination, but from the life, as presented in every-day pastoral intercourse.

Here is one—who, breaking away from his old associations at the east, and moving west, years ago, has, since then, resisted all the persuasions of his friends, and absented himself entirely from **the House of God**. He is now just beginning to form again the habit of attendance, and without constant, kind and judicious attention, will, in all probability, soon fall back into utter indifference and neglect of the means of grace.

There another—a German emigrant, who was brought up a Romanist, and who has still some lingering scruples about having anything to do with "heretics." Mr. A., on the other hand, has no scruples about a "heretical church," for the good reason, that he does not, or rather says, and perhaps thinks, he does not believe in any Church—in the Bible, or in God. He thinks though, that, on the whole, "this sort of thing" may as well be sustained, for the present, till society becomes wise enough to do without it. He ought not to be treated as a reprobate. He has his good points, and must not be given up, but "meekly instructed," "if God, peradventure, will give him repentance, to the acknowledging of the truth." Mr. B., again, is a mechanic, doing a good business—in a worldly sense, a kind, estimable man. But he has come west with a determination to "get a start in life,"—everything else must be postponed to this object. He is too proud to appear in public till he can make such and such an appearance. He has made a purchase "on time;" and when his liabilities are all met, and his position secured, he will do better—for the present he must be excused from attending, but is willing to do a little for the support of the Gospel.

The case of Mrs. C. is the saddest of all—she was formerly a communicant in one of the eastern cities, but emigrated to the west years ago, when there was no Episcopal Church—made no acquaintances—formed the habit of remaining at home on the Sabbath—finds it difficult to reform—is perhaps held back, in part, by a sense of shame; and on being repeatedly and earnestly "besought, as a sister," to return to the path

of duty, receives what is said in kindness—acknowledges she is doing wrong—will certainly amend, but defers from time to time.

Add to this the heterogeneous character of our population, gathered as it is from almost every nation of the old world, and from nearly every state of the confederacy, and the great diversities of taste, and feeling, and sentiment thence arising, no two having grown up to manhood under the same local influences, and it must be seen that to gather a united, Church-like congregation out of materials such as we have here at the West, must, indeed, be a work of time, patience, prayer and labour. Truly, a Missionary has need to be cosmopolitan in his tastes and feelings.

And yet, on this very account of the peculiar character of our population, may we not, (if we do have patience and work, enduring hardness as good soldiers of Jesus Christ,) hope, by the blessing of God, to have here, in time, such a society, and such a living exemplification of the free and yet conservative spirit of the gospel and the Church, as the world has not before seen.

As a result, in part, of so many diversities being thrown together, may we not look to see in time less prejudice, more candor, in short, a greater measure here than elsewhere of "liberty in unessential things, and charity in all things."

We have yet many things to do. Our Church-edifice is not completed; and what is more, it was unfortunately so constructed that, with our present arrangement, it is beyond a possibility to render it comfortable in winter. This has been a most serious drawback to us the past winter, and something effectual *must* be done to remedy the evil. We have no parsonage, and rents are most exorbitant. (e. g., a little box, of two rooms, the cost of which, when completed, will be little over \$100, has already rented for \$75 per annum.)

This is certainly one of the most important points in Northern Illinois. The population, now over 5,000, is rapidly increasing; buildings are going up on every hand. We have a large amount of water power not yet appropriated; and the improvements in progress or contemplated, as machine shops, seminary, hotel, stores, &c., will induce a still more rapid increase of population.

Then, too, in the midst of much misrepresentation and opposition, our Church is *surely*, though gradually winning its way to the confidence and regards of the community generally. e. g., a gentleman of influence remarked not long since, as I am informed, "I like the Episcopal Church, because it does not preach politics." Another said, "I wish to be preached to about my own sins, and driven into a corner, as it were, whence there is no escape; not to listen to a harangue about sins existing elsewhere."

At Oswego, (which I visit once in two Sundays,) our services are attended by large and interested congregations.

There is now a fair prospect of a rail-road at that point, which would soon double the population, and, without doubt, enable us to erect a Church. The few Episcopalians there have been faithful and hopeful in "the day of small things," and they ought not to be deserted. That they should stand alone, situated as they are, is, of course, not to be expected.

It is my earnest prayer that He, without whom "all our doings, purposes and desires are nothing worth," will "water continually these Churches, which His right hand hath planted, with the dew of His heavenly grace," and enable me, unworthy as I am, "faithfully to serve before Him, to the glory of his great Name, and the benefit of His Holy Church."

Wisconsin.

Mineral Point—Rev. J. Phelps.

THE services of the Church have been uninterrupted, and the attendance is somewhat increased. The church was regularly opened through Lent, on Wednesdays and Fridays, for service and a sermon, and daily through Passion Week. The average attendance on these services, from an actual count, was twenty-four (24) persons, not including children.

With our own Church folks, there is an increasing comprehension and love of the truth, as set forth in the services and usages of the Church, causing, of course, a more firm and consistent adherence to the old paths, in preference to the new.

From my own experience, I do believe it to be absolutely necessary to the growth and permanence of the Church in the West, that her distinctive principles should be honestly avowed and maintained. This, if done in a judicious and conciliatory way, even more by private conversations than from the desk, will, at least, cause us to be respected by those who differ from us, if their judgments are not convinced. But there are always many who are only waiting for a manifestation of the truth to adopt it. This has been the case here in more than a dozen instances. Indeed, our communion and congregation is almost altogether made up of those who, at some time of life, from their own deliberate judgment, have sought a refuge in our Apostolic Church; and in proportion as they see and recognize her distinctive principles and usages, are they firm and zealous in their attachments.

It has been my object, as the highest and most efficient means of propagating the necessity of holiness, the love of God, true evangelical piety, and the salvation of sinners—which, of course, are the ultimate objects

for which all others are but means—to set forth, as much as my ability permits, those distinctive principles of the Church, which no Missionary who uses the Book of Common Prayer can conceal.

For the prosperity and success of the parish or station over which I may have charge, I would by far prefer that the community at large should know the exact form and shape, and mode of life of that organization which they are taught to abhor and dread, than to have them imagine something tenfold more odious and hostile, which they are very apt to do.

We have gained so much of an ascendancy here in public opinion and influence, that others are under the necessity of keeping Lent with us, so far, at least, as giving up parties of pleasure and public amusement. This is more than I ever saw in any other Western town.

I feel thankful for the prosperity which God has seen fit to bestow upon us, and, at the same time, know that our contest for the truth and for holiness must last even unto death. May God give us strength to endure unto the end!

Iowa.

Cedar Rapids—Rev. Samuel Starr.

SINCE my last Report, the parish at Cedar Rapids has been blessed with essential changes for the better, and with prospects for the future never before presented.

On the 17th of February, the Bishop consecrated our new church, the first erected West of the towns on the Mississippi. It is a substantial edifice of brick, with a solid tower, 80 feet in height. It has a high ceiling, with long lancet windows. The interior is finished throughout with the finest of black walnut lumber, and presents a neat and substantial appearance that would be creditable to the church of any country parish in the Eastern States. It has a fine-toned and large bell, and the largest sized melodeon forms a present excellent substitute for an organ. The building will comfortably seat about 350 persons. The Rev. Messrs. Louderback and Ufford were present, and assisting in the consecration services. The church was filled, and altogether the occasion was one to fill the hearts of bishop, minister, and people, with joy and thankfulness to God.

More than two-thirds of the pews were rented the week following the consecration. The attendance has been growing gradually larger ever since, and we anticipate a church full by the time another year shall roll round.

The Bishop gratifies and encourages us by saying that our Sunday-

School is the largest and most flourishing in the diocese. Under God's blessing, promised to all faithful laborers in His service, I think the prosperity of the School is to be accredited very largely to the active personal attention bestowed upon it by the wardens, and other influential male members of the congregation.

The Bishop has confirmed twelve persons, all of whom have presented themselves at the Lord's Table; and the communicants for the conventional year, now drawing to its close, have increased in number from fifteen to thirty-six. Thus the spiritual improvement of the Church has been kept at an even pace with its temporal prosperity. The wardens of the Church, after having given liberally, have advanced the amount of money necessary to complete the building. Measures will soon be taken (and it is believed they will be successful) to liquidate the debt due them; very soon after this is done, the vestry hope to relinquish all dependence on the Missionary Committee. In the meantime, they trust for a continuance of the Committee's fostering care.

Burlington—Rev. J. Batchelder.

So far as possible, I have continued my accustomed services since I last wrote. In the latter part of the fall I was suffering much from the dreadful effects of cholera, and then the extraordinary severity of the cold, for several months of the winter, rendered traveling over the country on horseback unsafe and impracticable. But I have done what I could, and I hope and pray that my labors in the Lord may not be wholly in vain. At Pleasant Grove, or rather Washington, Des Moines county, there is always a large attendance, when I perform the service and preach there. And although there is considerable diversity of opinion among the people, the feeling is obviously friendly and favorable towards our Church. The great thing wanted there, to give permanence to our Church, is a place of worship that we may call our own. I have not attempted or advised a separate Sunday-School there, because all the children of the community are in the habit of meeting together for the benefit of Sunday-School instruction, but more especially because it would be difficult to keep it in operation during my absence. We have four communicants there, and there are some others, I hope, who will join us soon. My earnest and daily prayer to God is, that he will bless his Word, and make it effectual in delivering the souls of men from the bondage of error and sin, and in bringing them to partake in the blessed privileges, the glorious liberty of his children. Sure and certain it is, that without his Spirit and grace all our labors will be in vain.

The Bishop visited Danville about two weeks ago, and preached in the evening in the Congregational house of worship to a large and very attentive audience. May the Lord render effectual the truth, in bringing .

some wandering, lost soul—nay, the souls of many such—nigh unto himself by the blood of the Cross! Three of our communicants have, unfortunately for us, removed from that place. We have but two left there. Any of our intelligent laymen removing into the country, and wishing to settle in an agricultural district, where they might be useful to the cause of God and his Church, could hardly find a more favorable situation. It is one of the most beautiful farming districts in the country. It is settled principally by Eastern people. May God cause the seed sown to spring up, and yield an abundant harvest!

In First River township, eight miles from Burlington, there are some favorable indications. I purpose to hold occasional services there. There are several other places where I preach, of which I hope to give some account when I write again.

Texas.

Brenham and Chapel Hill—Rev. E. H. Downing.

During the past six months we have lost three communicants by removal, and one by death : four have been added, leaving the number what it was at the time of the last report.

One of our communicants, a planter, devotes a tenth of the produce of his field, that is, of his annual income, to the support of the Church. This he does, “according as he is disposed in his heart, not grudgingly or of necessity,” but as a “cheerful giver,” regarding it both a sacred duty and a blessed privilege so to do. A tenth of his income, as he earnestly urges, *does not belong to him*, it is the property of another, and it would be sinful in him to retain it : he has no wish to retain it, but gladly devotes it to the purpose for which it was intended. Were all of our number, some of whom contribute nothing, so disposed in their hearts, these parishes would now be more than self-supporting. One such pious example, it seems to me, is of value to the Church at large. It may avail much to awaken to a sense of duty many who, while they “profess and call themselves Christians,” appear never to have thought of the import of those solemn sentences from holy scripture set forth in the Offertory.

Tennessee.

Nashville—Rev. W. D. Harlow.

My field of labor is among the poor, and, at present, does not give evidence of any immediate improvement. Some persons who have been longer acquainted with the parish than I have, seem to think there is now greater reason for encouragement than at any time previous of its

existence. The work here is of that kind that pleases me most, and so long as there is a prospect of good being done, I am willing to continue at it, looking to God for a blessing on my labors. Much of the past winter I devoted to visiting the sick and poor, and in procuring them such assistance as they needed for the body, at the same time endeavoring to direct their attention to the concerns of their souls. That some good has been effected in this way I have every reason to believe. Owing to the very unfavorable location of our Church building, I think it will require several years of hard work and patient waiting before a self-supporting congregation can be gathered here. At present there are no sidewalks leading to the Church, so that, in wet weather, it cannot be reached without wading through the mud, which city or town's people will not do, even to attend on the services of the sanctuary.

Chattanooga—Rev. J. Sandels.

I have failed to send my report at the proper time owing to my being absent from my parish collecting funds to build a church. It will be to no purpose for the Committee to spend money, and for me to spend time on Chattanooga, unless we get a suitable place of worship. Our little cabin cannot contain all the persons who are willing to attend our services. Our communicants are more than tripled since we commenced, being now 17. Four infants have been baptized in the course of the last six months. Our Sunday School is in a prosperous condition, with an efficient corps of teachers. During my absence, my place is supplied by Mr. Wm. Mowbray, an efficient lay reader and candidate for orders. Our prospects are flattering, and I have no doubt if we succeed in getting a church building, but that in a few years we shall have at Chattanooga a strong, self-supporting parish.

Louisville—Rev. Robert Shepherd.

Louisville, where you have appointed me as missionary, is situated in Blount County, and bordering upon Knox County, and only thirteen miles from the city of Knoxville. It is chiefly a farming district of rich and productive soil, and a climate probably unsurpassed in the United States, with also a beautiful and navigable river, called the Holston, running past it, which touches Knoxville first, afterwards Louisville, then London and Chattanooga. Though the population possesses many advantages, yet they are comparatively poor, and many of very little education. With very few exceptions they know nothing of Episcopalians, which they confound with Romanists, through the representations of others, who ought to know better. I was told by one old man about seventy years of age, (and I think he was only one amongst many others,) that he had never heard even so much that there was such a Church as the Protestant Episcopal Church.

They have been accustomed occasionally to hear the Presbyterians, Methodists, and others, but like many other places of a similar kind divided by politics, their religion has been to a great extent made a political machine, and for sowing discord, infidelity and fanaticism.

It is, then, at this point, and at the recommendation of my excellent Bishop, I have labored in part since last summer, and purpose, by the blessing of God, to establish a branch of our holy religion, where there is not at this time, I believe, one member of our Church; but I am persuaded, from what I have seen and heard, that a Church will be planted and members added when the Bishop makes his visitation this summer.

My labors are not confined to Louisville, for I hold service occasionally at Chillhowee and other places within the County. To pass from Louisville to Chillhowee, a distance of twenty-five miles, I have the Chillhowee mountain to cross, which is 3,600 feet above the level of the sea; but there is now a rail-road in course of construction from Charleston, S. C., to Knoxville, in this State, which will pass Chillhowee and run near Louisville. It will very probably take three or four years before this road is made, but when completed it will open up one of the richest and healthiest parts of the Union.

In my report for October, I shall (D. V.) include a statistical return for the year, which I hope will embrace the laying of a corner-stone of a church at Louisville. Articles of association have been signed, and a vestry formed, and I am only now waiting for means necessary for building, which I trust will be furnished shortly.

WE give with pleasure the following letter to the Rev. Dr. Bedell, from Bishop Scott, acknowledging the prompt and timely relief rendered to the Messrs. Sellwood:

ATHENS, GEO., 8th August, 1856.

REV. AND DEAR BROTHER:

Failing to see you in New-York, I embrace an early opportunity to say on paper the substance of what I would have said in person.

I desire to thank you most heartily, brother, for the speedy and generous appeal in behalf of the brothers Sellwood, after their sufferings and losses at Panama: and I desire in like manner to return thanks to all those Christian friends who so liberally responded to that call. When these brethren reached Oregon, weary and destitute, but not faithless, nor even desponding, I assured them they would thus receive speedy succor, but it has much exceeded my highest expectations. Their actual loss was about \$3,800, including \$800 of the Missionary funds, placed in their hands for expenses and towards salary. It is proper, however, to say, that our Consul at Panama, who showed them every possible kindness in their adversity, caused them to make affidavit before him of the amount of their loss and personal damages, which has been forwarded to Washington; and should our government recover indemnity from that of New Granada, our brethren will be fully reimbursed. Should this be the case, you may rest assured the additional amounts so generously forwarded

will not be unaccounted for in the progress of our Mission, to which these brethren have devoted *themselves and their all*.

I am happy to say that the Rev. John Sellwood, when I left Oregon, was so far recovered as to give good hope of his shortly resuming his ministerial labors. It gives me pleasure, also, to bear witness to the thoroughly Christian spirit of our brethren in all their trials, for I heard not from their lips one solitary word of complaint at their sufferings and losses, or of unkindness or harshness towards those who robbed them and sought their lives.

I am sure, my brother, you will excuse me, if in this note I have assumed to speak for my brethren, who will no doubt speak for themselves in due time. For I may say, because I feel, that this has been done to me through them, as my brethren and fellow laborers in the Oregon Mission. Nor do I wish to regard it less as another work of God's good will towards that Mission, for which he has already raised up so many kind friends. And accompanied, as I trust, these gifts of his people are by their prayers, my faith is encouraged to look for a spiritual harvest in which those who sow and those who reap will rejoice and give thanks together.

Praying that our gracious Lord will bestow upon those who have thus remembered us the abundant blessings of his grace in every good gift, believe me,

Yours faithfully,

THOMAS F. SCOTT.

REV. DR. BEDELL, N. Y.

The Last Month—An Earnest Call.

THE last two months have not brought in such supplies as we had hoped. The close of the year is very near at hand. Let all those who have a good will to help us out, "do with their might what their hands find to do." Now is the time to cheer and speed our cause. Who will respond? What rector—what parish—what individual—what Sunday School? We desire to "gather up the fragments which remain, that nothing be lost." But we have no hope, unless God kindly work a miracle, in "stirring up the wills of his people," that we shall have any "baskets full, over and above to them who have eaten." Indeed we *must fall short*, without prompt and liberal supplies. Send in, if possible, before Sept. 25th.

Triennial Meeting of the Board of Missions.

THE Triennial Meeting of the Board of Missions of the Protestant Episcopal Church in the United States, is appointed to be held in St. Andrew's Church, in the city of Philadelphia, on Tuesday, Sept. 30th, at 5 o'clock P. M. The Triennial Sermon will be preached, (God willing,) by the Right Rev. Thomas F. Scott, D. D., Missionary Bishop for Oregon and Washington, on the same evening, in St. Andrew's Church. Due notice will be given of the time and place for the usual Missionary Meeting, at which several addresses may be expected.

Acknowledgments.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from July 20, to Aug. 20, 1856—

Vermont.		
Norwich—St. Andrew's.....	2 04	
Massachusetts.		
Cambridge—"C," per Rev. Mr. Croswell.....	5 00	
New Bedford—Grace, of which \$10 is for Iowa.....	25 80	
Pittsfield—Hon. E. A. Newton, "semi-ann'l donation".....	50 00	80 80
Connecticut.		
Brookfield—St. Paul's, addl....	10 00	
Essex—St. John's.....	5 00	
Milford—St. Peter's.....	9 86	
New-London—St. James'.....	59 00	
Mrs. Whitlock, of do.....	5 00	
Nichols' Farms—Trinity.....	3 00	
Northford—St. Andrew's.....	3 78	
North Haven—St. John's.....	3 00	
Norwich—Christ, Sunday-Sch., Charles Breed's class.....	5 00	
Miss R. Adams, through Rev. Dr. Bedell, for the Sellwood's.....	3 00	
Waterbury—Christ.....	21 00	157 64
New-York.		
Albany—Holy Innocent's.....	28 66	
Fishkill Landing—St. Anna's, from S. School, \$4 31; "Little Annie's Missionary Box," for Rev. Mr. Wright, Matagorda, Texas, \$5; Genl., \$45 69.....	55 00	
Manhasset, L. I.—Christ.....	65 25	
Newburgh—St. George's.....	70 00	
New-York—St. Mark's, from monthly offerings.....	5 00	
Rye—Christ Ch.....	35 87	
Sandy Hill—Zion.....	5 87	265 65
Western New-York.		
Bainbridge—St. Peter's.....	1 00	
Elmira—Trinity.....	10 00	
Forestville—St. Peter's.....	4 00	
Gutford—Christ.....	1 00	
Manlius—Christ.....	4 00	
Pittsford—Christ.....	83	
Stafford—St. Paul's.....	5 00	
Syracuse—St. James', of which \$3 is for Duck Creek.....	5 00	
Utica—Trinity.....	28 20	59 03
New-Jersey.		
Elizabeth—St. John's.....	10 42	
Pennsylvania.		
Birdsboro—St. Michael's.....	6 00	
Brownsville—Christ.....	9 00	
Danville—Christ.....	10 00	
Holmesburgh—Emmanuel.....	44 35	
Newtown—St. Luke's.....	4 54	
Yardleyville—St. Andrew's.....	3 18	
Warwick—St. Mary's.....	12 00	89 07
Delaware.		
Newark—St. Thomas', of which \$10 is for the family of the late Rev. W. E. Franklin, and \$23 83 for Oregon.....	33 83	
Marland.		
Frederick Co.—St. Mark's, ½..	16 98	
Kent Co.—St. Paul's, for Western Missions.....	3 36	
Montgomery Co.—St. Bartholomew's.....	5 00	25 34
Virginia.		
Henry Co.—Patrick Parish....	15 00	
Kanawha Co.—Elizabethtown, James M. Yardley, Esq., for Oregon.....	10 00	
Old Point Comfort—Centurion, a lady.....	5 00	
Do. do. M. T. Chever.....	5 00	
Winchester—Mrs. Baldwin, for Episcopal Missionary Association, for Cal.....	5 00	40 00
North Carolina.		
Lenoir—St. James'.....	11 36	
Mocksville—St. Philip's, addl..	1 00	12 36
South Carolina.		
Bradford Springs—St. Philip's	5 00	
St. Stephen's and Upper St. John's, for Arkansas and Texas.....	25 00	
Ch. on Edisto Island, for S. West.....	10 00	
Charleston—St. Michael's.....	17 25	
St. Peter's, for Texas.....	20 00	
St. Philip's, ditto.....	18 00	
St. Paul's, general.....	65 72	
Prince Frederick, P. dee, ditto..	15 00	175 97
Illinois.		
Chicago—Trinity Ch., for Missions in Iowa.....	79 50	
For Ep. Miss. Association.....	40 00	119 50
Georgia.		
V., for Marquett, L. Superior, Mich.....	20 00	
Alabama.		
Eufaula—St. James'.....	5 00	
Ohio.		
Cleveland—Trinity, monthly offerings.....	23 09	
Michigan.		
Lower Saginaw—Trinity.....	6 00	
Wisconsin.		
Elkhorn—St. John's.....	5 00	
Madison—Grace.....	5 00	10 00
Minnesota.		
St. Peter's—Holy Communion.....	6 50	
Miscellaneous.		
Per Rev. Dr. Bedell, for Sellwoods.....	5 00	
Episcopal Missionary Association.....	100 00	
C. E. B., for Sellwoods.....	5 00	110 00
Legacies.		
Annual dividend from the estate of Hanford Smith, Esq.....	244 75	
Total from July 20 to Aug. 20, 1856.....	1,466 99	
Total since Oct. 1, 1855.....	\$42,803 19	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1856.

THE GOODNESS OF GOD LEADETH TO REPENTANCE.

“DEPART from me ; for I am a sinful man, O Lord.” These words are an expression of genuine humility, under a sense of the amazing disparity between God’s greatness and goodness, and man’s littleness and ill-desert. St. Peter felt humbled when in view of the miraculous draught of fishes he found himself in the presence of one so excellent in power as our Divine Master. The sinner feels most humbled when by the Spirit he is led into discoveries of the wonderful love of God, and tastes and sees how gracious the Lord is. Such a manifestation leads him to bow in very dust before God, and cry unclean—unclean. Near akin to this is the impression made upon the heart by the abundant tokens of the Divine blessing in the Missionary field, when with these we are led to consider also our little faith, and our want of real, thorough, heart-felt interest in the work of giving the Gospel to the heathen.

Little more than a year ago the Missionary Committee were straitened for want of funds. Their receipts had not kept pace with the growing work then upon their hands ; on the contrary, there was a falling off in these for several months. It was a time of anxiety ; there were great fears lest the work should be stayed. This was God’s chosen time to manifest His presence in that work, and to show, in striking contrast with our slowness of heart and unbelief, the glorious excellence of His wisdom and goodness. Refreshing showers fell upon the parched ground of Africa.

Portions of that wilderness began to bud and blossom, and there has been in the last year an ingathering of precious fruits, which will, we trust, be brought at last into the garner of the Lord of the harvest. Afflictions have abounded in that field even as in years past, but these, we believe, have wrought out for many a far more exceeding and eternal weight of glory. The death of Robert Smith has, through God's grace, been "life from the dead" to many. The tears which have fallen upon the graves of Mrs. Hoffman and her child have been a precious memorial in the sight of Him who wept with the sisters of Lazarus.

While, then, we may well rejoice in the tokens of good vouchsafed by the gracious Saviour, our place is at His feet in deep humility for past neglect, for want of faithfulness—for want of zeal and devotion to His cause.

It is not, however, in Africa alone that we are cheered with the evidences of God's presence and blessing. Advices from China lead to the expectation that a work of grace is begun there also which shall be abundant in its results of good. We are informed that there is in the girl's school a remarkable degree of religious interest; sixteen of the scholars were, at the date of last letter, inquiring the way of salvation. A lady connected with the Mission, but now in this country, writes: "I have received several sweet notes from them expressing their desire to become Christians."

In view of this intelligence, may we not well be humbled? Have not our hearts grown weary in waiting long for the expected harvest? Have not doubts at times obscured our faith, and led to an almost willingness to give up our efforts in this portion of the field? Have we not failed to remember that "times and seasons" are in the Father's power? ours only the privilege of being co-workers with Him.

"O Lord, righteousness belongeth unto Thee, but unto us confusion of faces as at this day."

The following letter gives some interesting particulars of the work of grace to which we have just alluded:—

SHANGHAI, April 30th, 1856.

REV. AND DEAR SIR :

As you will no doubt expect to receive by this mail further details of our interesting charge, the girls' schools, I will endeavor not to disappoint you, although the departure of the mail seven days earlier than we anticipated, affords little time for such a communication. For the last six weeks with anxious solicitude I have watched a growing interest on the subject of religion, in our boarding school. Sixteen little ones have expressed an earnest desire to receive Baptism, and among their number I trust there will be some of whose repentance and faith there will be so little doubt as to render their admission to this sacred rite an expedient measure. I had observed an unusual seriousness among some members of the school, and was one afternoon pondering the cause of it in my heart, when I saw two of the little girls coming to meet me as though they had something very important to say. The elder one remarked, "Kooniang, we have a sentence of words to speak to you." "Ah!" I replied, divining their import, "speak on, children, and tell me all that is in your hearts." "We wish to be baptized." "Truly, I rejoice to hear it, and how long have you had this desire?" "Within the present month." "Why would you like to be baptized?" "We repent of our sins and wish to save our souls." "What led you to think of these things?" "God took his Holy Spirit and came and influenced our hearts." After some further conversation, and an earnest exhortation that they should carefully cherish impressions which they themselves attributed to God's Spirit, and do nothing to cause him to leave them, I dismissed them. About an hour or more afterwards I found them together, while all their little companions were in the garden enjoying the fresh air, and inquired why they did not join them. They made no reply, but their beaming countenances seemed to say, surely *you* know that we have a new-found joy of which they know nothing. Almost every day since, they have come to talk to me on the subject. Soon the sacred flame seemed to communicate itself to other hearts, and daily I would have another and another quietly follow me to speak "one sentence of words," until I found it expedient to appoint a set time to meet my little inquirers. They select some portion of Scripture which they desire explained, and we talk about it. They listen with great attention to all I have to say to them, and seem quite willing to give up all their leisure time to the subject. Although it is not easy to judge how far their impressions are genuine, some, no doubt, being moved with sympathy, still, I think we cannot doubt that God's own Spirit is with us, and that He who hath commenced a good work here will perfect it. Adoo, one of our first and most earnest-hearted inquirers, is a signal instance of God's goodness and grace. Several years since Mr. Syles' attention was directed to her as a fit object of charity. A

family so poor that they were themselves dependent on alms in a measure, had in compassion adopted her, and often placed the poor child on the street to excite the pity and charity of passers by, which method of obtaining means for her maintenance often, no doubt, very much aggravated her sufferings, for she was a wretched little victim of disease. When through Mr. Syles' kind attention she was somewhat recovered, he induced Miss Jones to take her into the school: for some time all the remedies resorted to were in vain, and her mind was so weakened by disease that it seemed impossible to teach her anything. Miss J., fearing she would die there and thus awaken the superstitious prejudices of the Chinese to the disadvantage of the school, had arrangements made at the church to have her taken care of there. But when the time came for her removal, she soon made it apparent that she was not at all insensible to the comfort of her accommodations. In vain did Miss Jones represent to her that she was not again to be put on the street, but that the best care was to be taken of her. She firmly held on to the gate, and answered every persuasion with a decided "not go." Until at last no one had the heart to insist on her removal. She has often since, poor child, been at the very gates of death. But God has been pleased to raise her up, and she is now one of the strongest, healthiest, and most useful girls in the school. Her early sufferings have made a great impression upon her, and she remembers with lively gratitude Miss J.'s kindness to her when she was ill. In a letter which she has just written to her she says, "When I came here I was miserable; but when sick and miserable you came and ministered unto me daily until I was well. Now my sickness has departed from me. You have said you wished me to be baptized, and I, knowing all the words of the Holy Book to be true, also desire it; in my heart I exceedingly love Jesus. In your school there are many of your beloved scholars who wish to be baptized."

As well as I can judge, the immediate cause of her awakening was teaching the Gospel to a poor woman rather providentially brought under my notice. One Sunday after Church, the Sung-Sung* with several of the children came to me to solicit alms for a poor woman, who they said was very wretched, and so disabled in her hands that she could not work. Upon my complying with their request, the Sung-Sung, who is very kind-hearted, urged me to let her tell the woman that I would give her 100 cash every Sunday. Pleased with her earnestness in behalf of a suffering fellow creature, I consented on condition the woman would attend chapel. For many weeks she came regularly for her cash, complying with the condition imposed. One morning she asked if it would not be good for her to become a Christian. I replied, very good, indeed. She then asked if I would be willing to teach her the Christian doctrine. I immediately began with the Creed. After a while, finding I could not very

* Term applied to a servant woman.

well spare the time, I placed her under Adoo's instruction : while I was at the day school she was to teach her a lesson to repeat to me on my return. One day she complained of the woman's dullness, and I said to her, "Where do you think you would now be, if Miss Jones had sent you away when you first came, because you could not learn?" she made no reply, and her expressive countenance showed she felt the force of the rebuke, and ever since, with most patient perseverance and seeming interest, week after week, she has taught her poor friend, who has learned the greater part of the Catechism on the Creed, the Lord's Prayer, and a form to use night and morning, with a Grace to repeat at meals, which Adoo taught her of her own accord. It has been a most interesting sight to me to see her so earnestly engaged ; and truly, dear child, she has not been without her reward, for in teaching the blessed truths of the Gospel to another, they have been brought home to her own heart ; so true is it that, "in watering others we ourselves also shall be watered."

The Bishop has commenced a Bible class with the girls, which will no doubt prove highly profitable to them, especially under present circumstances. Last night was the first occasion on which it was held ; as it was something new to the girls, they looked forward to it for several days with great interest. It was amusing to hear their different surmises about it. One class, that had recently begun Romans, hoped it was his intention to explain *that most difficult book*—did I think he would do so ? I replied, no, I did not, for at present the explanation would be to them as difficult as the book itself ; it was the strong meat of the word not to be administered to babes, who still needed the milk of it. I knew he meant to take the Sermon on the Mount to begin with, for it was most important for everybody to understand and practice the precepts it contained. They no sooner heard that than they set to work to look it up, the more humble-minded that they might perfect themselves in it, and the *self-wise* to find out what more they could be taught about that than they already knew. Early in the evening they were all ready and eager to begin the exercise, which I think proved quite as interesting to them as they anticipated. The Leesburgh day school, united to the one under Miss Jones' charge last year, continues in a most flourishing condition. The girls, both in the boarding and day school, are quite delighted that our kind and gentle friend, Miss C., has transferred her valuable instructions from the boys to them, and by means of her aid they are rapidly improving in all that is good.

With sincere Christian regard, I remain, dear sir,

Truly yours,

C. J.

ATHENS.

LETTER FROM THE REV. DR. HILL.

ATHENS, June 21, 1856.

IN the month of April, we finished our Annual Examinations. It was the first time we ventured to depart from the custom everywhere prevalent in the East, of holding the examinations in June, immediately preceding the long summer vacation. We chose the week succeeding the Greek celebration of Easter, which this year fell on the 27th April ; and we closed our examinations on the 1st of May, about six weeks earlier than in former years. We thus avoided the great heat of midsummer, and the inconvenience arising from diminished numbers ; and we have an opportunity of correcting, during the interval previous to our vacations, whatever we had observed to be defective, and to strengthen what was weak, previous to the long period of idleness. Never have our examinations been more satisfactory. I will not now enter upon a detailed account of them ; but I must not fail to mention how highly we were gratified by the attendance on this occasion, not only of a numerous audience during the whole three days, consisting of the principal families of the capital, but especially by the presence of the Archbishop of Argos, (a venerable, learned, and pious prelate), and of the Minister of Public Instruction and Religion. The Archbishop, on the last day of the Examination, and entirely of his own accord, arose and addressed, first the pupils, then the audience ; and then, in a few very touching words, and with considerable emotion, he spoke to Mrs. Hill and me, expressing, for himself and his fellow-countrymen, his grateful acknowledgments for “the boundless benefits we had conferred upon the nation” by our labours, and especially in the formation of the religious mind and character of the female sex. An English lady who stood by, and saw the venerable Bishop take us by the hand with so much affection and apparent warmth, told me afterwards that, although she did not understand one word he said, she was moved to tears ; for every word, although unknown to her, seemed to go to her heart, so impressive was his manner. The Archbishop is one of the Synodical Bishops. He has the second most important See in the kingdom.

In addition to this very gratifying attention, I must recount another. The Minister of Religion and Public Instruction, having been recently appointed to that office, had never before been present at our Examinations. On leaving the room, he addressed a few well-expressed remarks to us, not merely complimentary, but shewing that he had paid great attention to the fair and honest manner in which our Examinations

were conducted. "He was struck, he said, with the *thoroughness* (I have no other word in English for his expression) of our instructions. Examinations, indeed, are, at best, but specimens, and often only *false* specimens, of the progress of the pupils; but ours, in his opinion, were true specimens of a very superior system of instruction." He dwelt upon the *moral* effect of our teaching upon the female mind;—a topic, I may observe, upon which Greek parents of the present day seem to be most anxious; and it is on this account they seem to *cling*, as it were, to us. The minister requested me, as a personal favor, however, to furnish him with an *exposé* of our system of instruction, as he wished to incorporate it in a general report he was preparing of the state of education in this country.

A few days after the close of our Examinations, I received an official communication from the Bureau of Religion and Public Instruction, of which the following is a literal translation:

"No. 1,338.—*Kingdom of Greece.*

"BUREAU OF PUBLIC INSTRUCTION AND RELIGION,
ATHENS, 7th May, 1856.

"TO THE REV. J. H. HILL, &C., &C.:

"Having been present at the recent Public Examinations of the Female Schools under your direction, and having thus had an opportunity of assuring myself, from personal observation, of their admirable condition, and of the progress and improvement of the pupils who are there educated, I congratulate you and your estimable lady thereupon, and offer you the expression of my entire satisfaction. I would also convey, through you, to the pupils who have shown so much diligence, all due praise. I congratulate them also, and I assure them, that, by the due improvement of their present advantages, and the manifestation of corresponding effects upon their character and behaviour, they will best fulfill the wishes of their parents, and render themselves worthy of their prayers; (as it is written) "The blessing of a father establishes the dwellings of his children."*

"I avail myself of so pleasing an occasion to offer to you, Reverend Sir, the assurance of the profound respect I entertain for you.

"Signed,—The Minister,

CH. CHRISTOPOULOS."

I was gratified, not many weeks since, to find that this official letter had been published in the official government paper, by order of the minis-

* This Proverb is taken, I think, from the Sept. version of the Book of Proverbs

ter, accompanied by some highly complimentary sentences of the editor, calling the attention of the public to the important results of our educational labors, as exhibited everywhere throughout the community.

I have thought that these notices of our schools would be gratifying to the Committee and our friends at home ; but this alone would scarcely justify me in sending them to you. It is no doubt very gratifying to know that our schools are held in repute by the wise and the learned, by parents and guardians, by Bishops and men distinguished in the State. Were we not conscious, had we not a well-grounded persuasion, that we are hereby securing a firm standing ground for our real missionary work—instruction in righteousness—the dissemination of the truth of God's Word—the implantation of the seeds of piety in the hearts of our pupils, and, through them, the hearts of the parents, we would willingly retire, and leave to others the gratification to be derived from the applause of men. We trust, and do consciously believe we are raising up a seed to serve God among an interesting class of this population, who are to be the future wives and mothers of Greece ; just as we have reason to know we have been the means, under God, during the past years of our sojourn here. A whole generation has grown up around us, and under our eye ; and many of them, now wives and mothers, have been entirely educated by us. We have their children, hundreds of them, now under our care ; and we are able to point out distinctly whole families trained up in the paths of religion, of whom we may say, “ *Behold the children whom God hath given us !* ”

We have been somewhat annoyed, but not greatly alarmed, by the appearance of a band of the lawless men who have for a long time infested the northern provinces in our very neighborhood. Several persons were carried off to the mountains, on the evening of the 4th instant, by a band of brigands, who approached within half a mile of the principal entrance of the town, and on the most frequented road, (that leading from the Port Piræus.) Among those who fell into their hands were the Rector of the Royal College and his son ; but they escaped, or were released rather, the condition of the father not being known to the robbers. The son of our family physician, a lad of nineteen years of age, was carried off, and actually redeemed by his father after a detention of nearly a week, with a large sum of money. These brigands come over the northern frontier, which is entirely open.

WEST AFRICA.

JOURNAL OF REV. JACOB RAMBO.

BASSA COVE.

A Tour to the vicinity of the Mountains—Preaching—Character and appearance of the Bassas.

March 31st.—Left home about 10½ o'clock, A. M., and walked two miles to Upper Buchanan, where, taking a canoe, propelled by four native boys, I ascended the St. John's River seven miles to the Baptist Mission house at Bexley. I spent the night with the Rev. Mr. Vonbrunn, an educated Bassa. I was heartily welcomed and kindly entertained by this good brother and his Christian wife, (a Liberian.)

April 1st.—I embarked in a canoe at 8 o'clock, A. M., propelled by some five natives. We found the current at the rapids, at Upper Bexley, very strong, so that my boys had to pull hard to ascend them. Having ascended the river three miles from our place of embarkation, we landed, and saw the river no more in our tour, till our return to the same point.

I retained four natives to carry my baggage, and to carry me in the hammock, if the thicket through which we pass shall indeed permit me to ride. The fifth was my interpreter. Leaving a very small village near the bank of the river, we reached King Ben's town in a few minutes. Royalty has not much to boast of in this part of Africa, by way of fine cities, houses and equipage.

His village has only eight or ten houses in it. These, with one or two exceptions, are small. I found the King sitting on a low stool in his kitchen, in plebeian costume, *i. e.*, only two yards of cloth around his loins. He is a large, straight, fine-looking man, rather over fifty years of age. He received me very politely. Speaks some English. Expressed himself glad to see me.

I soon made known my desire to preach to him and his people. His town was not quite deserted. He gathered some eight or ten men, women and children, and several others came in afterwards. The people were attentive, and the King invited me to come and preach to his people again. These people have occasionally heard the Gospel, in years past, but seldom of late. Before taking leave of the King, I did what is customary in visiting persons of distinction in Africa—made him a present.

Leaving this village, we turned our faces towards St. John's mountain—the nearest one. It is only about fifteen miles from the point where we left the canoe, or twenty-five miles from the sea-shore; in a straight line, it may be even less than twenty.

I soon found that my hammock would be of little use, owing to the

overhanging bushes, and the constant winding of the path. I found the walking very bad much of the way, being over loose stones and roots, and through mud and water. A trusty native, however, was always near to carry me on his back when necessary. We saw only two small villages near our path, as we advanced, and they were deserted for the day, all the natives being now busy planting rice.

The first three miles from Ben's town, was through a low bush, or woods. From thence onward we had high forest, with undergrowth. Our way was shady and cool, and crossed many clear running brooks of excellent water. We gradually ascended as we proceeded toward the mountain. The highest elevation we reached may have been two hundred feet above the level of the ocean.

About midday we were overtaken in the forest by a hard shower. About two o'clock we entered a small village, the only one we had seen in two hours walk. Myself and boys being tired and hungry, we stopped to cook some cassadas, and rest. We were scarcely well housed when the rain poured down in torrents. We were weather-bound. It rained hard all day and all night.

There were only eight small huts in the village, and some thirteen adults and a few children living there. I preached to those few, as soon as the rain had driven them in. There was not a good house in the place, and scarcely a dry roof. I slept there, however, in the best one, which was appropriated to me and my interpreter. It was five feet by six and a half, and I could only sit up in it. It was too low to stand in.

These are a part of Ben's people, who are scattered about in small villages, none numbering over 25 or 30 persons. This village is only about *nine* miles from the part of the river we left, and about *six* or *seven* from St. John's mountain.

April 2d.—The weather was so threatening, and the travelling so bad, that I determined to turn my face homeward, especially as there was no village nearer than five or six miles distant—and that a very small one.

We returned nearly by the same road, having first preached a second time in the village, where we spent the night. I preached in three other small villages on my return. We could gather only from four to eight adults and a few children, in each village, to hear the Gospel.

I had hoped to reach the nearest mountain, had the weather been favorable, and perhaps gone a little beyond it. I had heard that there were numerous large villages beyond it; these I hoped to visit, and see whether it might be desirable, in future operations among the Bassas, to establish a station in those apparently healthy mountain regions. The rains being about to set in, this point can hardly be settled, at least by observation, till the next dries.

I returned to the Mission-house in Bexley, and arrived in the midst of much rain.

April 3d.—Left Bexley in the morning, and reached my own home at

one o'clock, P. M., having travelled in all some forty miles, and preached six times in four villages.

The Bassas are a tall, slender race, and do not compare well with Kroomen or *Greboes*, in physical or mental vigour. They are, however, a docile, peaceful tribe, and furnish good subjects for Missionary labour. The only well-directed Missionary efforts that have been made among them have been made by the Northern Baptist Board. And they, indeed, have done but little for some years. The last white Missionary and his wife, in that Mission, returned to the United States last January a year, after two years residence. Mr. Vonbrunn has a native school still, and preaches to the Bassas. There are two native teachers beside.

The field is, then, nearly unoccupied. May the Lord raise up native and other coloured labourers to carry on the work, as whites are so slow to come and enter upon it.

Regular Duties—Short Excursions.

Sunday, April 6th.—Preached in the morning to a few people at the Mission-house;—was too unwell to preach in the afternoon. Evening, lectured.

April 9th.—Preached to three women on a farm, being all I could gather.

April 10th.—Held the weekly cottage-lecture at the Mission-house.

April 12th.—Visited several sick and poor colonists—attended to their temporal and spiritual wants.

Sunday, 13th.—Preached in the Court-house, at Upper Buchanan, to about thirty persons, in the morning. In the afternoon preached to about eighteen adult natives and some children, in a small village, half a mile from the Mission-house. This is the largest Bassa congregation I have been able to gather since my residence here. All were attentive, and seemed serious. Lectured as usual, in the evening, at the Mission-house.

April 14th.—Walked four miles distant in the "bush" to "Andrew's town," and preached to the Bassas. This was my first visit there. As the village is more accessible than most of the native villages around here, and also larger, I hope, even in the coming rainy season, to preach there weekly. I was much pleased with Andrew, the head man. He is a short man, about fifty years old, speaks some English, and begs that I will come and preach often to his people. His town contains some twelve houses, and some forty or fifty people, including children.

April 16th.—Walked four miles to Ma Do's town in the bush. I took a native youth to carry me over the brooks and through swamps. His task was difficult, as there was much swamp and mud. I had to ride astride of his neck, and as he sometimes walked on a log deep in the water, there was danger that we both should plunge together into the bog. That luck, however, was reserved for me alone; as I returned, when walk-

ing a log, I lost my balance, and made an involuntary plunge into three feet water.

The village was of good size; had seventeen houses, and numbers in all some fifty inhabitants. Only *eight* adults could be collected, to whom I preached my first sermon. Owing to the great difficulty of getting through the swamps without bridges, in the "rains," I fear I shall hardly be able to visit this desirable preaching-place oftener than monthly.

Sunday, April 20th.—Held Sunday-School, and preached in the morning in Lower Buchanan, to about twenty persons. Preached in the afternoon to *eighteen* natives in a small Bassa town, which I visited last Sunday. I usually succeed better in getting these people, with some from other small villages, on Sunday, than through the week, and shall try and preach there every Sunday, P. M. These poor heathen, alas! like those I used to preach to near Cape Palmas, asked me, three weeks since, when I was done preaching, for a *dash*, saying they had heard me preach many times, and I had given them nothing. I told them that I never paid any one for coming to hear me preach—that it was for their good I taught them God's Word—that the salvation of their souls were worth more than all the money in the world.

April 23d.—Walked five miles in the "bush," to a native town. On my way I met *six* natives carrying palm-oil to the beach to sell. I asked them to put down their loads, and I would preach to them. They at once consented, and putting down the oil, they came and sat down on the grass under the trees, and I preached to them. They were attentive, and seemed pleased with the "glad tidings" they heard—the first message of life, perhaps, some of them ever heard, as they came some distance from the interior.

The village above named is that of Pe Nyos, a prominent chief. It is new, and has, as yet, only nine huts finished, and some five or six going up. There are also two large kitchens, where all the women in the village go to cook. Most of the houses will be of the best construction, and quite large, being from 10 to 14 feet square.

I found no one, except a woman with her babe, in the place; but soon sent a messenger to the neighbouring farms, who called some men. I preached to *eleven* persons, who were very quiet and attentive. I had the honor of preaching the first sermon in this village. Some, at least, heard the Gospel for the first time, no doubt. The head man was not at home, but those present invited me to come again. I cut seven notches on a rafter, to show the days of the week, and told them to count the days, and look for me again this day two weeks, which they promised to do.

On my return, preached in Andrew's town, through which I passed, to nine persons. I am encouraged to go to these towns regularly, as they are not distant, and sometimes I may find twice as many as I met to-day.

General Remarks.

If the Bassas are few, and scattered within *ten* or *fifteen* miles of my residence, they at least afford an encouraging field for Missionary effort. Those near this Liberian settlement, are somewhat under the laws of the Government, and practice few of the most horrible heathen customs. But few gree-grees are seen or used. Witchcraft, so far as I can learn, is little practiced. No sassawood is given. The Sabbath is more or less regarded, when the chiefs know on what days it comes. They are attentive hearers of the Gospel. They will give their children up freely to be instructed in schools, and as servants to the Liberians. I shall have no difficulty, when I am allowed to open a native school, of procuring *fifty* scholars, if I want them. Those exciting palavers, so many, and often so mischievous in the large Grebo towns, are almost unknown in these small villages. They are all of one family—the chief, his sons and grandsons, with their wives and children.

Still they are heathen, and hold on to *polygamy*. Their hearts are corrupt—their souls unsaved. But this fact makes the Missionary all the more anxious to preach to them, and, with God's help, to try and turn them to the Saviour of sinners.

They will gather around a Missionary, if he will go and settle in a central position. Instead of two or three small villages, he may gather them in larger towns; so that, instead of by dozens, he may count his flock by hundreds. May the Lord speedily “send forth more labourers into this promising harvest.”

CHINA.

We have already announced the arrival of the Rev. Mr. Syle at Shanghai. It will be seen by the following letter from him, that he has entered upon his Missionary labors.

SHANGHAI, CHINA, 29th April, 1856.

REV. AND DEAR BROTHER:—My last letter to you, (in reply to yours of January 21,) was written on the 25th of February, in the Bay of San Francisco, on board the ship “Ringleader.” We set sail early the next morning, after a very pleasant passage of 48 days, and arrived here on the 15th of the present month.

Although the experiences of the last two weeks have been such as to move my own feelings very deeply, they furnish topics suitable for anything like a report. The multiplicity of engagements of various kinds has prevented my keeping a regular journal. I will not, therefore, attempt to send you, by this mail, anything more than these few lines, to

certify you of our welfare, and to record the kindness of our Heavenly Father in permitting us to return to this field, and in providing for us so warm a welcome as that with which we have been greeted by our many friends.

The changes that have taken place since our departure, three years ago, have been very great, both in the Foreign settlement and in the Chinese city; and I cannot help feeling that *progress* and *improvement* are stamped on the new face of things, although the obliteration of the old has been accomplished by such a terrible process of suffering and destruction. The much greater freedom of access into the interior which is now enjoyed, strikes me as a great and important step in advance; and though I cannot myself take advantage of this at the present time, I hope the day will soon come when some of our Mission will be occupied in the itinerant department of the work.

In the allotment of stations, the Church in the city again falls to my share; and there I find enough, and more than enough, to employ the measure of strength I possess. The removal, by fire, of Chinese houses which formerly obstructed the view of the building, has made a great difference in the number of hearers who now flock in. I think the congregations are as large again as they were when I last preached there, and the avidity with which books are sought for, appears to be greater than ever.

God grant me health and strength to labor here to some purpose, before I go hence and am no more seen.

Believe me to be, Rev. and dear Brother,

Yours sincerely and affectionately.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

REPORT OF C. P. K.

Shanghai, January 29th, 1856.

DEAR BISHOP :

According to your request that I would make some statement of the condition and progress of the boys under my tuition, and especially for the year past, I have prepared the following sketch :—

The number of my pupils at present is twenty, one having died during the past year, and one having never returned after the summer visit to his home. The smaller pupils, received from Miss Wray's class at her departure, were, with three exceptions, not previously under my instruction. They now number seven. Ah-San, one of the most promising, being taken away last summer by death, after a long illness, at his own home. Their

studies are simple and few. They read, spell, define the words in Chinese, commit a verse a day in the Gospel of St. Matthew, and give some time to simple Mental Arithmetic, with writing in copy books. The coming year they will be able to add to these, with advantage, some simple Geography and exercises in ciphering. Their ages range from eleven to fourteen years.

My other class, now the eldest and most advanced in school, numbers thirteen. Their ages range from twelve to sixteen, two being the former, and two the latter age ; but it should be remembered, that from the manner in which the Chinese reckon age, this estimate makes them older than they really are, sometimes by a whole year. These boys, with three exceptions, have been exclusively and continually under my tuition in English, since March, 1852. In that time, the main work has been to teach them to read and spell correctly, taking them, in the meantime, through Parley's Geography, and a large portion of Emerson's Arithmetic, Second Part, and having them memorize daily some portion of St. Matthew's Gospel till it was finished.

The labour of teaching Chinese children to enunciate English words correctly, and to read well, is very great ; it is impossible to understand how great and difficult, without having made the attempt in a school of boys, many of whom, of course, are only ordinary in talent.

That Chinese boys, generally, seem to progress very slowly in acquiring English, is owing to several causes. They are at a giddy age when they enter school, and they have nothing of the aid of parental encouragement or the influence of any "public opinion" upon them to stimulate them—if they feel ambition, it is to be good Chinese scholars. Besides this, many English sounds are very foreign to their native tongue ; moreover, it is impossible to read well what is yet imperfectly understood. And probably not the least difficulty is, that the Chinese have no exercise at all equivalent to what we term *reading*. Their classics are sung, so are their lighter works ; the *colloquial tone* in reading any book *they* never use. The whole force of habit, as acquired in Chinese study, is in conflict with what is desirable to produce in the study and use of English. I dwell upon these points, because the difficulties should be borne in mind, when the term of teaching is mentioned in connection with what has been acquired.

This class of boys, during the last year, has given some time to Geography, and had an occasional lesson in the simplest facts of Astronomy. Besides these, they have had regular lessons in writing, reading, spelling and defining, the Reading Books used being "Cobb's Series." But most of their time and attention has been given to the study of the construction and idiom of the English language. They have been thoroughly "drilled" in English Grammar, and the writing of "exercises"—the text-book used being an excellent English work, prepared by Allen & Cornwall. The pupils are required to correct, fill out,

or parse these, as the case may require. They have gone very thoroughly half through Syntax, and will quite finish the book in three months. They can parse simple sentences quite correctly, if they are not *hurried*, but are not yet so ready as to parse rapidly. When the Grammar and "exercises" are thoroughly worked up, the intention is to put into their hands the "Young Composer," compiled by the same authors as the Grammar, and intended to carry the pupils on to a thorough knowledge of the construction of English sentences. It will also necessarily enrich their memories with a greatly enlarged vocabulary.

The progress of this elder class in English, for the past year, has not equalled my hopes. But as we know that the study of Grammar, even in their own tongues, is found difficult and uninviting to most children, it is not surprising that the acquisition of a strange tongue, so unlike their own, should be a slow work to Chinese boys; the more slow and difficult because the mind of a Chinese youth is trained, by every *native* influence, only to memorize, not to reflect, reason or compare.

Their progress has also been much retarded, the past year, by my own repeated illness, and absence from school in all, nearly, if not quite three months, when, of course, their English studies were suspended. For the last three months some attention, not exceeding half an hour daily, has been given to the acquirement of the system of Romanized (colloquial) Chinese. The pupils now read Chinese in this mode quite readily, and can write it without difficulty.

The reason for teaching this system to boys who are in course of thorough education in reading and writing their own characters, was, principally, to prepare a readier instrument for their use in writing compositions and different school exercises. It was hoped, also, to derive from it additional help in training their minds, and increased facilities in their efforts to acquire English.

The greatest difficulty in the education of our pupils here, has ever been, to bring them to use their minds—to think, reason, or compare, and especially, to do anything of this in writing. To memorize was no task—but to apply the mind quietly in a course of thought, seemed an utter impossibility to them. And over and above the innate difficulty and inertness of mind, there has been ever an absence of a *written* character *simple* enough for children to use.

Were they required to take some simple subject, such as the description of any animal, or the story of a day's holiday, and told to give their thoughts in their own native words, in writing, they could not, at any age less than sixteen or even eighteen, I am sure, command with any tolerable readiness, characters enough to express their ideas. It is as if a child in America, who had learned a part of the alphabet, or could even spell a few words, were required to write the same things (in English.)

Or if the pupils were desired to write the composition in English—of which they knew every letter perfectly, and could perhaps read long and

difficult words, and speak not a few sentences very well—they would be again at a loss to find the proper expression for what they had to say. Their vocabulary would fail, and so would any intelligible command of the idiom.

Their difficulties in this case may be compared to those of a school-boy at home, who should be *required to learn* to compose and arrange his thoughts in *Latin*, and that, too, without a dictionary !

But the Romanized “Colloquial” gives these boys the command both of written characters and words, for even the youngest pupils soon master the English letters, and by their use in this system, they can soon write down any words or ideas that occur to them in their native tongue, and clothed with the freshness of Chinese idiom and manner of thinking. In this way, composition becomes an exercise of no more difficulty than to a child at home. On the other hand, the *translation* of the efforts of their own minds into English, is quite as much an amusement to them as a labour, and the more lively interest in these exercises gives them a keener perception of the differences of idiom of the two languages.

Such were the advantages expected from the use of the Romanized Colloquial ; and if the experience of three months partial use of it be of any value, I may add, that my pupils have seemed to be more interested in the use of English by translation from the “Romanized” Primer, than I have ever previously known them in learning our words from our reading books. It seemed far more desirable to them to learn how they should say in English any given Chinese sentence, than to take any given sentence of English and find out how it should be expressed accurately in Chinese.

As to the conduct of the boys, it is gratifying to say that this class has, as a whole, been more diligent than in any previous year, and far more docile and well disposed. They are becoming inquiring and companionable in disposition, and I have much hope and encouragement for the coming year, that it may prove to them rich in mental improvement and progress. God grant that it may be rich in what is of unspeakably greater moment, even spiritual blessings to their immortal souls.

With Christian regard,

I remain yours, very truly,

C. P. K.

RT. REV. BISHOP BOONE, *Shanghai, China.*

REPORT OF J. R. C.

MY DEAR BISHOP,—In accordance with your request, I make a report of that division of the boys’ school entrusted to my care. The number of scholars has been, until quite recently, but twelve. About six weeks since, three others were added, making in all fifteen. These are now divided into three classes. The first class consists of five boys, varying from

twelve to fifteen years of age. In the second, there are seven boys, three of whom are over twelve, and the other four much younger. The third class is made up of the three little ones, lately received into the school. Previous to the summer vacation, I had found it much more convenient to have the whole school undivided ; for though I had attempted a division of them several times, the idleness and the disposition to play, in those who were not reciting to me, made me deem it almost impracticable. Since then, however, the difficulty has been lessened, and I have divided them into several classes, and think they do better. The older boys have been studying Mitchell's Primary Geography, and Cobb's Second Reader, in which they learn a lesson in spelling and definitions. I generally go over both of these exercises with them many times, before they can undertake to study them alone ; and I have always found it much better to assist them in this way, and thus leave them without excuse, than to expect them to recite a lesson, however easy, without that assistance.

In the study of the Scriptures, I have not given them any particular book to memorize, but have required them to recite such verses as I may select. In this way, they have learned a number of the leading passages in the Bible. On Sunday, they repeat the Church Catechism, and I then question them upon the sermon which they have heard in the morning. This is sometimes varied, by allowing them to select some miracle or parable from the New Testament, on which, after reading it verse by verse, they answer any easy questions. "The Raising of Lazarus" has always been a great favorite with them. For the past five months, I have been much pleased to see the efforts many of them have made to speak English, during school hours, not only to me, but to each other ; and to encourage them in this, I have set apart the last half hour in the morning to familiar conversation with them.

Sometimes I designate the subject, at others they are allowed to choose it. On these occasions, the manners and customs of foreign countries, especially of America, is a subject always full of interest, and furnishes them with many objects for thought and inquiry. Their progress in English during the past year, though not so great as I have desired, yet makes me hopeful for their advancement in the coming year. There has also been an improvement in their conduct, and punishments have been rarely inflicted for any misdemeanor in school-hours.

In reviewing my past year's work among them, I am conscious of much weakness and imperfection, but I have tried to keep in mind that it is required in stewards that a man be found faithful, and have endeavored to impart to their minds useful knowledge, and lead them to Him, who alone can change the heart.

J. R. C.

TO RT. REV. W. J. BOONE.

Feb. 25th, 1856.

EXPLORATION OF WESTERN AFRICA.

THE objects contemplated by the organization mentioned below, are so intimately connected with our Missionary work, that we gladly give place to the following statement :—

AFRICAN EXPLORATION SOCIETY.—An adjourned meeting of gentlemen interested in exploring Central Western Africa, was held on Friday afternoon, at the office of Mr. Chauncey Schaffer, over the Park Bank. Rev. Dr. Peters presided, and opened the proceedings with prayer. Rev. J. E. Searles was Secretary.

The Rev. Mr. Pease stated that since the last meeting he had seen various gentlemen who had consented to co-operate with the movement, and serve as officers of the association. Letters had been received from several, and among others President Benson of Liberia, and ex-President Roberts had declared their interest in the proposed exploration. By permission, Mr. Pease read a memorial, giving some idea of the portion of Africa east of Liberia, which it is proposed to explore. The entire country is said to be elevated, amply watered, with fertile soil, admirable climate, and everywhere abounding in the means of wealth. The acquisition of this tract or back country to Liberia, it is expected, would tend greatly to the prosperity of that rising republic ; and the introduction of civilization would be an immense blessing to the heathens who inhabit it. The kingdoms which occupy this part are powerful, the people industrious and intelligent. They have never been visited by a white man, and are known only to the merchants of Liberia.

Ex-President Roberts has himself visited this region, and stated to Mr. Pease that in case such a Society were organized here, he would, on his arrival out, prepare an elaborate paper upon the subject. Mr. Roberts promised that the government of Liberia would follow up the exploration by an outlay for making roads and establishing colonists, as the people of the country may desire. The object is to secure the above tract as a back country for Liberia.

The plan of the Society is, first, to collect \$10,000 to prosecute the exploration. When the money has been paid in, the proper committees will be appointed to select scientific gentlemen to make the exploration. The government of Liberia will take an official supervision of the explorers, and send guides and interpreters with them. Mr. Moore, a young Liberian, who has already been five hundred miles back into the country in question, will also accompany them. The party will go under the Liberian flag, but the expenses must be borne in great part by the Society here, as the Liberian government have very limited funds.

Messrs. Pease, S. A. Barker and F. W. Tappan, a committee appoint-

ed for the purpose, reported a constitution, defining the objects of the Society as we have explained them, and which was adopted unanimously. The officers reported by the committee were as follows :

President—Rev. Benjamin I. Haight, D. D.

Vice-Presidents—Rev. Samuel H. Cox, D. D. ; Rev. S. H. Tyng, D. D. ; Rev. G. W. Bethune, D. D. ; Rev. Absalom Peters, D. D. ; Rev. Dr. Foster ; Rev. W. R. Williams, D. D. ; Rev. Jas. W. Alexander, D. D. ; Rev. Daniel Drew, D. D. ; Hon. W. Williams ; John Barker Burnett, Esq. ; Hon. D. G. Gregory.

Corresponding Secretary—Rev. J. Morris Pease.

Recording Secretary.—John McKillop.

Treasurer—H. Dwight Williams.

Managers—Rev. F. S. Wiley ; Rev. J. E. Searles ; Rev. Edward Lathrop ; Rev. T. L. Cuyler ; Rev. George L. Prentiss ; Joseph W. Yates, Henry C. Ely, Francis W. Tappan, D. Sands, Meredith Howland, Israel A. Barker, Chauncey Schaffer, H. T. Taber, J. C. Devereaux, William J. Steele, Horace E. Ketchum.

Corresponding Members in Liberia—Ex-President J. J. Roberts, Rev. Alexander Crummell, Rev. Francis Burns.

After the election of their officers, the new Society adjourned until the fall meeting, of which due notice will be given. The officers will meet this afternoon at 4, P. M., at Mr. Schaffer's office.

AN INTERESTING MOVEMENT.

IN the July number of the *Spirit of Missions*, we gave a sketch of the early history of the Rev. Samuel J. Mills, and of his connection with the first Foreign Missionary efforts in this country. The following furnishes a pleasant sequel to that article :—

HAYSTACK JUBILEE AT WILLIAMS COLLEGE.—*Williamstown, August 6, 1856.*—One of the most marked events in missionary annals occurred to-day at this favored seat of learning and missions.

Some two years ago, at a meeting of the Alumni, it was suggested, and the suggestion was forthwith carried out, that as the year 1856 would complete half a century since Samuel J. Mills and his associates, five in all, met for prayer and conference, in regard to the state of the heathen, by the *haystack*, there should be that year a jubilant commemoration of the event. It was further suggested that the spot on which the haystack stood should be purchased. This suggestion led to the speedy purchase of ten acres of ground. These ten acres embrace the locality

of the haystack, and a beautiful maple grove, which was then and is still standing. The purchase of the spot contemplated the idea of making it a permanent memorial of the first tangible origin of the missionary movement in this country. It was proposed to lay it out into a missionary park, and plant in it every species of tree that will grow in this latitude. It is in contemplation to improve and beautify it year by year, as the means shall be furnished, and make it as far as possible an attractive spot.

Preparations were made to have a great meeting on the spot to-day. Gentlemen of distinction were present from various parts of the country. Missionaries from Western, Central, and Southern Asia, and from the islands of the sea, together with the largest representation of the Alumni that were ever convened before at one time.

Some twenty gentlemen took part in the various exercises of the day, among whom were Dr. Tyng, Dr. Ferris, and the Hon. D. D. Field, President of the day, of New-York city ; Dr. Hopkins, President of the College ; and Prof. A. Hopkins, who made the regular Jubilee Address, as it is called, which was about two hours long. Among the other speakers were Dr. Anderson, Senior Secretary of the A. B. C. F. M. ; Dr. Wyckoff, of Albany ; Ex-Governors Briggs and Washburn ; and of foreign missionaries, Rev. Mr. Riggs, of Constantinople ; Rev. Mr. Winslow, of Madras ; Rev. Mr. Clark, of the Sandwich Islands ; Rev. Mr. Williams, of the Mosul, on the banks of the Tigris ; Rev. Mr. Holsington, formerly of Ceylon ; and Rev. Mr. Bingham, one of the early missionaries to the Sandwich Islands.

INTELLIGENCE.

WESTERN AFRICA.—The Cavalla Messenger of January last gives the following summary. In the results thus presented we may well rejoice.

“*‘Ebenezer—hitherto hath the Lord helped us.’*”

The Messenger, in entering upon a new year, would carry forth these words as the grateful expression of the *soul of the mission*.

It is just *nineteen years* last Christmas Day since Rev. Dr. Savage formally opened the Mission at Mt. Vaughan, in the only building connected with it, and this but half finished.

On that day, only about half a dozen communicants, if so many, were in connection with the Episcopal Church. Since then, ‘through the good hand of our God upon us,’ the mission has established permanent stations, of greater or less efficiency at *fourteen different places*, amongst Colonists and natives.

It has expended for Churches, mission-houses, and school-houses, a sum of not less than *one hundred thousand dollars*. In the day and boarding

schools sustained by it, not fewer than *three thousand* children and adults have received the rudiments of a Christian education. From *six*, the communicants, partly now living, partly dead, foreign, Colonist, and native, have numbered at least *three hundred*. The number at the present time is *two hundred and forty-one*. The blessed Gospel is preached regularly to *four* Colonist congregations, in some twenty different native tribes, and to a *hundred thousand* people.

There are now, including Orphan Asylum, *seven* commodious mission-houses; three Churches completed, and a fourth nearly so—two being of stone, one brick, and one wood; besides *one* very superior school-house and several more indifferent, for Colonists and natives.

A more sufficient cause of thankfulness still, is to be found in the number and character of the schools connected with the Mission. The High School, and Female Day School at Mt. Vaughan; the Orphan Asylum in Harper; the native schools at Fishtown, Rocktown, Cape Palmas, Cavalla, Hening Station, Rockbookah, and Taboo; the Boarding and Colonist Day Schools at Bassa Cove; the Female High School at Monrovia; and Native Boarding School, and Colonist Day School in Clay-Ashland, give evidence of earnest and well-directed effort to diffuse Christian instruction throughout the bounds of the mission.

And these institutions, with the precious fruits yielded by them, and the Stations with which they are connected; the children and youths instructed; the souls converted to God; the Colonists, and native ministers, and teachers, and assistants, raised up; the grace given to those who labor, and to the Church in the United States, which sustains the laborers—all these are our precious *Ebenezer stones*, the monuments of God's presence in the past, and pledges of his blessing in the future."

In the Cavalla Messenger for December, we find the following :

THE CLOSE OF THE YEAR.—The most remarkable year of our mission's history will soon close. What pleasures and sorrows has it witnessed! What lights and shades make up its brief record! At one time our hearts have been cheered by the arrival of missionaries in our midst, from a distant land; and then in quick succession other missionaries have been called to rest from their labors; or have had to quit the field in ill health.

Again, we have been made sorry by the sins and wickedness of professed Christians; and then, our hearts have been made to rejoice in the conversion and baptism of many heathen, and also a revival of a deep-toned and active piety among our native Christians.

Six white missionaries have, since the beginning of this year, entered the field—two of them new laborers. Three whites have withdrawn, and two whites and one Colonist have died.

Some Christians have been suspended from the communion on account of inconsistencies, but on the other hand, *fifty* converted heathen have been baptized, and a number of Colonists at several stations have been added to our communion.

Thus we are "*sorrowing, yet always rejoicing.*" If our afflictions are many and various, so are our mercies. Let us, therefore, "THANK GOD AND TAKE COURAGE!"

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 20, 1856, to August 20, 1856.

<i>Maine.</i>			
<i>Gardiner</i> —Christ Ch., \$17; S. Africa, \$20	37	00	
<i>Vermont.</i>			
<i>Randolph</i> —Grace Ch. S. S.	1	79	
<i>Massachusetts.</i>			
<i>Andover</i> —Christ Church	22	62	
<i>Pittsfield</i> —Mr. Edward A. Newton, "a Contribution to For. Missions"	50	00	72 62
<i>Rhode Island.</i>			
<i>Bristol</i> —St. Michael's Ch., from "Ladies' Benevolent Society," for China	30	00	
<i>Wickford</i> —St. Paul's Ch. S. S., for Africa	3	25	33 25
<i>Connecticut.</i>			
<i>Milford</i> —St. Peter's Ch. S. S., for Africa, ½	8	37	
<i>New-London</i> —St. James' Ch., Mrs. L. Whitlock	5	00	
<i>Stratford</i> —Christ Ch., for Af., \$54 50; S. S., do., \$8 18	62	68	76 05
<i>New-York.</i>			
<i>Albany</i> —Ch. of the Holy Innocents	5	00	
<i>Brooklyn</i> —Christ Ch., S. S., for Af.	25	00	
<i>Canton</i> —Ch. of the Inter-Session, a Lady	2	50	
<i>Hornellsville</i> —Christ Ch.	7	75	
<i>New-York</i> —St. Mark's, monthly offering, for Af., \$10; Ch., \$4	14	00	
Contrib. for the "Athens Missions," J. A. R., \$10; M. C. R., \$5; F. H. R., \$5; C. G. R., \$5	25	00	
M., "A Widow's Mite"	5	00	
D.	0	27	
<i>Richmond, S. I.</i> —From Mrs. Margaret Holmes, for Chi.	5	00	
<i>Sandy Hill</i> —Zion Church	6	00	
<i>Westchester</i> —S. Peter's Ch., per Rev. C. D. Jackson	74	25	
<i>Miscellaneous</i> —Reverend J. H. Smith, acct. Rev. Robert Smith	25	00	194 77
<i>Western New-York.</i>			
<i>Addison</i> —Ch. of the Redeemer	7	66	
<i>Angelica</i> —St. Paul's Ch.	35	00	
<i>Auburn</i> —St. Peter's Ch.	30	00	
<i>Aurora</i> —St. Paul's Ch., \$3; S. S., for Africa, \$12 15	15	15	
<i>Avon</i> —Zion Ch., Africa	5	00	
<i>Batavia</i> —St. James'	32	29	

<i>Bath</i> —St. Thomas', Ch., Af.	15	00	
<i>Brownsville</i> —St. Paul's Ch.	3	33	
<i>Buffalo</i> —Ch. of the Ascension	12	00	
St. John's Ch.	30	00	
Trinity Ch., for Af. Miss	55	00	
St. Paul's Ch.	75	10	
<i>Catharine</i> —St. John's Ch.	5	26	
<i>Cape Vincent</i> —St. John's Ch., Africa	7	23	
<i>Cazenovia</i> —St. Peter's Ch.	7	03	
<i>Chittenango</i> —St. Paul's Ch.	5	06	
<i>Corning</i> —Christ Ch.	23	74	
<i>Constableville</i> —St. Paul's Chapel, Africa	25	00	
<i>Elmira</i> —Trinity Ch.	10	00	
<i>Forestville</i> —St. Peter's Ch.	7	66	
<i>Fredonia</i> —Trinity Ch.	8	57	
<i>Genesee</i> —St. Michael's Ch., annual contribution towards education of Willie Roberts, Cape Palmas	25	00	
<i>Geneva</i> —Trinity Ch., for Af.	61	50	
St. Peter's Chapel	15	00	
<i>Greene</i> —Zion Ch., for Africa	14	00	
<i>Harpersville</i> —St. Luke's	10	00	
<i>Homer</i> —Calvary Ch.	6	00	
<i>Hunt's Hollow</i> —St. Mark's	3	00	
<i>Ithaca</i> —St. John's Ch.	30	00	
<i>Jordan</i> —Christ Ch.	9	42	
<i>Lockport</i> —Grace Ch., for Af.	14	05	
<i>Manlius</i> —Christ Ch.	7	00	
<i>Mt. Morris</i> —St. John's Ch.	8	22	
<i>New-Hartford</i> —St. Stephen's	6	50	
<i>Niagara Falls</i> —St. Peter's Ch.	15	60	
<i>Olean</i> —St. Stephen's Ch.	4	45	
<i>Oriskany</i> —St. Peter's Ch.	1	00	
<i>Oswego</i> —Christ Ch.	50	00	
Ch. of Evangelist, for Rocktown, Africa	30	00	
<i>Owego</i> —St. Paul's Ch.	11	42	
<i>Oxford</i> —St. Paul's Ch.	28	00	
<i>Perryville</i> —St. Stephen's Ch.	3	00	
<i>Palmyra</i> —Zion Ch.	33	06	
<i>Pierrepoint Manor</i> —Zion Ch., for Af., 29; contribution of "Ladies' Sewing Society," for do., \$5	34	00	
<i>Pittsford</i> —Christ Ch.	2	50	
<i>Redwood</i> —St. Peter's	3	50	
<i>Rochester</i> —Christ Ch.	25	00	
Grace Ch., \$74 13; S. S., for Af. Miss., \$25 89	100	02	
<i>Rome</i> —Zion Ch.	13	00	
<i>Seneca Falls</i> —Trinity Ch.	7	53	
<i>Sherburne</i> —Christ Ch., for Af.	4	50	
<i>Syracuse</i> —St. James' Ch., for Africa	10	00	
St. Paul's Ch., Af.	154	58	
<i>Theresa</i> —St. James Ch.	3	00	
<i>Utica</i> —Grace Ch.	26	15	
Trinity Ch.	11	67	
<i>Warsaw</i> —Trinity Ch.	15	00	
<i>Waterloo</i> —St. Paul's Ch., for Africa	17	37	
<i>Watertown</i> —Trinity Ch., for Af.	33	38	
<i>Waterville</i> —Grace Ch.	7	71	
<i>Westfield</i> —St. Peter's Ch.	4	03	1274 24
<i>New-Jersey.</i>			
<i>Elizabeth</i> —St. John's Ch.	42	59	
From A. B. H.	1	00	43 59

<i>Pennsylvania.</i>			
<i>Bellefonte</i> —St. John's Church,	6 00		
<i>Brownsville</i> —From P. J. J., for			
Af., \$5; N. B. B., for do.,			
\$1.....	6 00		
<i>Chestnut Hill</i> —St. Paul's Ch.,			
per Rev. Dr. May.....	29 23		
<i>Honesdale</i> —Grace Ch., A. H.,			
\$1; A Member, \$5.....	6 00		
<i>Pottstown</i> —Christ Church.....	26 00		
<i>Pottsville</i> —Trinity Church, S.			
S., per Rev. D. Washburn,			
½ for Orphan Asylum,			
Cape Palmas, ½ for Trinity			
Ch., Monrovia, Africa,	10 00	83 23	
<i>Delaware.</i>			
<i>Newark</i> —St. Thomas's Church,			
S. Leche, \$5; Mrs. For-			
man, \$5, for the African			
Mission.....	10 00		
<i>Maryland.</i>			
<i>Cambridge</i> —Great Choptank			
Parish, for Africa, addi-			
tional.....	35 30		
<i>Prince George Co.</i> —St. John's			
Parish, from Mrs. Dr. J.			
H. Bayne.....	5 00		
<i>Salisbury</i> —St. Peter's Church.	7 50		
<i>Somerset Co.</i> —Spring Hill Ch.,			
\$10 65; "Selwyn Soci-			
ety," \$4 60.....	15 25		
<i>Worcester Co.</i> —All Hallow's			
Parish, for Af. Mission..	20 22	83 33	
<i>Virginia.</i>			
<i>Albemarle Co.</i> —St. Ann's Par.,			
Mr. Tucker Coles, \$5;			
Mrs. T. C., \$5; Mrs. John			
Coles, \$30; Miss W.			
Gantt, \$1; Miss G. Rives,			
\$2 50; Mr. Lewis, \$6....	49 50		
<i>Charlottesville</i> —Frederickville			
Parish, for Miss Jones'			
School, China; Mrs. G.			
Colston, \$3; Miss Fanny			
Jones, \$2; Rev. D. C. T.			
Davis, general, \$2 50....	7 50		
<i>Charlestown</i> —J. M. Lardley,			
Esq., for Af., \$10; his 3			
little daughters, \$8....	18 00		
<i>Fauquier Co.</i> —Leeds Parish, for			
Af., \$47; from Miss Alice			
Marshall, of Leeds, for			
China, \$6.....	53 00		
<i>Goochland Co.</i> —St. James' Par-			
ish, Mrs. Grace M. Wright,			
per Rev. E. M. Rodman..	20 00		
<i>Henry Co.</i> —Patrick Parish.....	15 00		
<i>Lancaster Co.</i> —White Chapel,			
by several persons, per			
Rev. E. Withers.....	6 00		
<i>Lynchburg</i> —St. Paul's Church,			
for Africa, by Miss E. G.			
Hill.....	5 00		
<i>Norfolk</i> —F. Horner, Jr., for Af.,	1 00		
<i>Richmond</i> —St. James's Ch., for			
Af., \$5; Athens, \$3;			
White S. S., for China,			
\$30 74; Colored S. S., for			
Africa, \$15.....	53 74		
<i>Staunton</i> —J. T. Points, for use			
of Rev. Robert Nelson,			
China.....	200 00		
<i>Upperville</i> —Trinity Church....	20 00		
<i>Warren Co.</i> —Collection at Fort			
Royal, for Chi. and Af....	14 00		
<i>Winchester</i> —Christ Ch., "Lad-			
ies' Sewing Society," for			
Scholarship in China and			
Africa, \$45; for educa-			
tion of a little girl in Afri-			
can Mission, named Lou-			
isa Clark, \$20.....	65 00		
<i>Westmoreland Co.</i> —Cople Parish,	22 72	550 46	
<i>North Carolina.</i>			
<i>Warren Co.</i> —A Friend.....	8 00		
<i>South Carolina.</i>			
<i>Cheraw</i> —St. David's Ch., gener-			
al, \$12 80; S. S., \$2 20,	15 00		
<i>Charleston</i> —Grace Ch., Young			
Ladies' Bible Class, for			
Af., \$20; Infant School,			
\$6 30.....	26 30		
St. Michael's Ch., general,			
\$19 50; for Africa, \$16;			
China, \$15 50.....	51 00		
St. Peter's Ch., "Ladies'			
Working Society," for Af.			
\$100; from S. S. children,			
for education in China,			
\$13 92.....	113 92		
St. Philip's Ch., for Af....	5 00		
<i>Edisto Island</i> —Church on Edis-			
to, for Africa.....	20 50		
<i>Society Hill</i> —Trinity Ch., genl.,	3 00	234 72	
<i>Georgia.</i>			
<i>Augusta</i> —St. Paul's Ch., for			
Af., "From a Communi-			
cant".....	5 00		
<i>Savannah</i> —Miss Louisa J. Ker,			
for support of Thomas			
Cranmer in African Mis-			
sion.....	20 00	25 00	
<i>Kentucky.</i>			
<i>Jefferson Co.</i> —St. Matthew's			
Ch., for Mission in Greece,			
	73 00		
<i>Louisiana.</i>			
<i>Alexandria</i> —St. James' Ch., for			
Af., \$23 25; "Children's			
Missionary Society," for			
do., \$15 40.....	38 65		
<i>Ohio.</i>			
<i>Granville</i> —Female Seminary,			
for benefit of Girls' Sch.,			
Shanghai.....	0		
<i>Illinois.</i>			
<i>Lockport</i> —St. John's Church...	7 00		
Total from July 20 to August 20,			
1856.....	\$2,856 70		
Previously acknowledged.....	\$62,268 95		
Total Oct. 1, 1855, to Aug. 20, 1856..	\$65,125 65		

CORRECTION.—We have been requested to mention, that the sum of \$50, acknowledged in the March No. of the SPIRIT OF MISSIONS, as received from Mrs. Fry, of Mobile, was contributed through her by "a few friends of Mr. Tong."